

## 'Minute of silence' ruled unconstitutional

NASHVILLE, Tenn. (BP)—Tennessee's "minute of silence" in public schools has been declared unconstitutional by U. S. District Judge L. Clure Morton. The law, which passed last spring, requires that a moment of silence be observed at the beginning of the first class each day in public schools "for meditation, or prayer, or personal beliefs."

Morton's Oct. 8 ruling came on a lawsuit filed in June which charged the law violated the First Amendment right to freedom of religion. The suit, backed by the American Civil Liberties Union, charged the primary purpose of the law "is the advancement of religious instruction."

The defendants, who include William Leech, Tennessee attorney general; Robert L. McElrath, state education commissioner; and Governor Lamar Alexander, argued that prayer is not prohibited in public schools. "There has never been any prohibition against the single student silently praying to him or herself in public

schools or anywhere else," the state argued.

The state charged the plaintiffs have not shown that teachers are encouraging prayer, rather than meditation or the reflection on personal beliefs.

In his written decision, Morton observed, "It is difficult to escape the conclusions that the legislative purpose was advancement of religious exercises in the classroom. The overwhelming intent among legislators supporting the bill was to establish prayer as a daily fixture in the public classrooms of Tennessee."

Morton noted that the legislation did not provide any guidelines for implementing the law, and as a result, "some teachers might simply call for a moment of silence; . . . and some in straight common execution of the legislative intent, might instruct students that time is being provided for them to pray."

The state can appeal the U.S. District Court's ruling, but the decision on whether to appeal had not been made as of Oct. 11.

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## 1980 Miss America to sing at youth evangelism meet

Miss America, 1980, Cheryl Prewitt Blackwood, will headline the 1982 Mississippi Baptist Youth Evangelism Conference, Dec. 27-28 at the Mississippi College Coliseum. Mrs.

Blackwood will give a concert at 8 p.m., Dec. 27.

She will be joined on the program by Jay Strack; Wayne Barber; Pete Carlson, who is a singer from Upland, Indiana. Music leader will be Bruce Fields, minister of youth and activities at First Church, Biloxi.

Strack, pastor of Riverside Church, Ft. Myers, Fla., will be the featured speaker during each of the four conference sessions.

Barber, pastor of Woodland Park Church, Chattanooga, Tenn., will lead students at each session in evangelism training.

Emcee for the conference will be Don Witzell, minister of youth at Calvary Church, Jackson.

Special music will be brought by youth choirs during each session. The



Blackwood



Strack



Barber



Carlson

"One Way Singers" of First Church, Biloxi, led by Leon Bedsole, will perform at the first session; "Revelation" of Temple Church, Hattiesburg, led by Jim Watson at the second; "Potter's Clay of Parkway Church, Natchez, led by Buddy Casey, at the third; and "Solid Rock" of First Church, Columbia, led by Bernie Parker, at the fourth session.

The program begins at 1 p.m., Dec. 27 with registration and concludes at 4:15, Dec. 28. There will be a \$3 per person registration fee which covers the cost of the program and a study syllabus.

The Youth Evangelism Conference is sponsored by the Mississippi Baptist Convention Board's Evangelism department, Guy Henderson, director.

## Arson in Jerusalem

## Worship continues, sympathy grows for burned out church

By Elizabeth Smith and Bill Webb

JERUSALEM (BP)—More than 1,000 people who turned out for worship on the grounds near the blackened remains of West Jerusalem Baptist Church Oct. 9 contributed more than \$12,500 toward rebuilding the arson-gutted building.

The congregation, three times the normal attendance, included several visitors in town to attend a Christian conference and many Jewish neighbors and friends saddened by the chapel fire, which had been set less than 48 hours earlier.

"It was an opportunity to tell the people that we did not blame the incident on the Jewish people in general," said Robert Lindsey, a Southern Baptist representative in Israel and pastor of the church.

After the service, congregants from the nearby Jewish reformed synagogue came to bring greetings, express their sorrow for the fire and offer their facilities for Baptist meetings.

The fire, set about midnight Oct. 7, destroyed the 49-year-old chapel and its furnishings within an hour. Fire, smoke and water damage to Baptist House, a two-story stone structure attached to the church was estimated at

\$8,000. The center functions as a bookstore and reception area for Baptists, and houses classrooms where the church holds Sunday School.

Lindsey said Oct. 11 in a telephone interview that two men have been arrested and are awaiting arraignment in the arson case.

The fire drew sympathetic response from virtually all levels of government in Israel, including Prime Minister Menachem Begin, who condemned the suspected arson as a "malicious crime."

"Many of the local papers are carrying stories about the church, who Baptists are, what they believe and what they do," Lindsey said. "It gives us a rather great opportunity for witness."

"What is being said again and again is that we are not a missionary group," he explained, then added, "and that is a very high thing because their word for 'missionary' here is someone who pays money or gives somebody the opportunity to leave the country or do something negative toward the country."

"Baptists do not have such a name and this is being widely trumpeted, which means that we are given a greater opportunity to be ourselves, which means greater freedom," said Lindsey, who has been associated with the church 43 years.

People from throughout the Jewish community where the church is located came to express their regrets, many of them offering money to assist in rebuilding. The municipal government has set up a fund for contributions toward a new building, Lindsey said.

A temporary block building would cost \$150,000, he estimated. A permanent structure would cost considerably more.

All day after the fire, Baptist House was filled with Baptist crews coming from as far away as Haifa and Tur'an in Galilee to help clean up and repair damage to their center. One neighborhood youngster faithfully carried jugs of drinking water to workers and another pledged to help in the construction of a new chapel.

Vandalism is nothing new at the church and at Baptist House. A few years ago, the center was damaged by firebombing and a few windows are broken out each year.

The Southern Baptist Foreign Mission Board holds the title to the property. The board, which owns properties in most of the 96 countries where it has work, acts as its own insurer and does not carry insurance on overseas structures.

(Smith is a missionary to Israel; Webb is a FMB newswriter.)



## Arsonist makes rubble of church

A fire which investigators say was set by an arsonist needed just an hour Oct. 7 to reduce the 49-year-old chapel of West Jerusalem Baptist Church to a charred skeleton and a pile of rubble. Sympathetic response from virtually all levels of gov-

ernment in Israel and the resulting media coverage of the incident is giving Baptists a greater opportunity for witness, according to Robert Lindsey, Southern Baptist representative and longtime pastor. (UPI) PHOTO

## FMB adds French Guiana, Norway, loses two countries

By Mary Jane Welch

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board has assigned its first missionaries to French Guiana and Norway, but has removed Nicaragua and Libya from the list of countries where missionaries serve.

The changes, all effective Nov. 1, keep the number of countries with assigned Southern Baptist missionaries at 96. With the addition of French Guiana, Southern Baptist missionaries will be assigned to every country in South America.

Missionaries James and Jerri Darnell of Oklahoma and Georgia will transfer from Ivory Coast to begin work in French Guiana, a thinly populated country between Surinam and Brazil on the northeast coast of South America. David and Martha Hause of Florida will transfer from Greece to

Norway to work with the English-language church in Stavanger.

The Darnells will be doing pioneer work, establishing the first Baptist churches in French Guiana, says Don Kammerdiener, the board's director for Middle America and the Caribbean. The country is an overseas department of France and populated mostly by Creole people, those with a mixed descent from Europe, Africa, Asia, and South America. Roman Catholics outnumber Protestant Christians in the country.

The Huses will be the first permanent Southern Baptist missionary personnel assigned to Norway, but volunteers, a journeyman, and other temporary personnel have worked there. The Foreign Mission Board also has participated in partnership evangelism projects with the Baptist Union or Norway, most recently in early October.

Norwegian Baptists number about 6,500 in a country where about 95 percent of the population belong to the state Lutheran church, says Per Midteide, general secretary of the Baptist Union. Norwegian Baptists began sending missionaries in 1920 to Zaire, where there are now about 20,000 Baptists, he added.

Parkes and Martha Ellen Marler of Mississippi will transfer to Greece from Guam, to replace the Huses, who have been the only Southern Baptist missionaries in the country. They will continue work with an English speaking church in Athens.

Removal of Nicaragua and Libya from the list of countries with missionaries comes with the official transfer of Ed and Kathy Steele from Nicaragua to Panama and of Harold and Dot Blankenship from Libya to Morocco.

The Steeles of Oklahoma left Nicaragua earlier this year after the Baptist convention there advised the Foreign Mission Board not to send missionaries until political tensions in the country eased. The other couple assigned to Nicaragua, Stanley and Glenna Stamps, from Mississippi and Texas, were on furlough at that time, but have since transferred to Honduras.

Kammerdiener, who oversees work in Nicaragua, said Southern Baptists are maintaining relations with Nicaraguan Baptists although they cannot send missionaries there now. Nicaraguan representatives participated in a recent evangelism conference sponsored by the Foreign Mission Board in Panama, and the Foreign Mission Board continues to send relief funds for Nicaraguan Baptists to use with refugees there.

The Blankenships, who are from Tennessee and Alabama, left Libya for Morocco Feb. 7 after the U.S. government urged all Americans to leave as relations with the Libyan government deteriorated. Blankenship had been pastor of the English-language Baptist church in Tripoli, Libya, since missionary appointment 16 years earlier. He is now English-language pastor in Rabat, Morocco.

(Welch, a Mississippian, is an FMB newswriter.)

## Summer Bible camp teaches kids terror

By John Rutledge

FORT WORTH, Texas (BP)—Summer Bible camp—the words conjure no image more menacing than an occasional shaving cream fight to Baptists in the United States.

But when officials in Romania saw that Romanian Baptists had completed a two-story cabin for the children at their annual Bible camp, the militia was called in to break up the camp, the children sent home, and the cabin razed.

Hal Brooks, pastor of North Richland Hills Baptist Church, Fort Worth, received word of the incident recently from the camp director, Paul Negrut. Brooks attended the ordination service for Negrut in January at the Baptist church in Oradea, Romania.

The government had attempted to stop the ordination because they feared Negrut, a psychologist, would have too much influence for Christ among the students. The latest incident is part of an ongoing struggle between Baptists and the Communist government in Romania.

The Baptists, Brooks said, had not been building the camp or conducting the camp secretly. "They didn't sneak around. They've been as open as possible with the authorities."

The local Romanian officials had allowed the camp to be conducted for many years. But the new building—designed to replace the tents the children had been housed in previously—was apparently too much for them.

The fourth- and fifth-grade children who arrived at the camp in July were delighted with the building which was built by volunteers and included running water and its own electrical generator. The camp, set in the Carpathian Mountains, was supposed to last two weeks and include Bible teaching, singing, nature walks, and sports.

But a few days into the camp, as the children gathered for morning classes, a group of local uniformed militiamen entered the cabin. They showered the instructors with humiliating insults and ordered the

(Continued on page 2)

## Editorial

## Missions is Mississippi Baptist Convention emphasis

By Don McGregor

All of the people most directly involved with the world-wide missions endeavors of Mississippi Baptists will be on the program during the Mississippi Baptist Convention Nov. 8 to 10.

The first will be Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, who will be in charge of the state missions emphasis on Monday evening. There is no more important mission field in the world than is to be found in Mississippi. Statistics indicate that some one million Mississippians are not affiliated with any religious organization and therefore are presumed to be lost. Lost is lost, wherever it is to be found. The lost in Mississippi need the gospel just as desperately as do the lost in Singapore.

Mississippi commitment to seek to provide a witness to the world before the end of this century is causing Baptists in our state to extend their witnessing effort beyond the borders of the state, and a primary recipient of this effort is California. Teams of Mississippians and individuals from the state are finding their way to California in order to help in any physical way they

can, such as building worship houses and educational buildings. At the same time they are providing a witness in the communities where they are at every opportunity.

The same Bold Mission concept of witnessing to the world has been the driving force behind Mississippi's partnership link-up with the Rio de la Plata nations of Paraguay, Uruguay, and Argentina. During the state missions emphasis on Monday evening the executive secretary of the Argentina Baptist convention, Ignacio Loredo, will be a featured speaker. Loredo is the stackpole around which revolves a highly organized and dedicated Baptist effort in Latin America.

On Tuesday afternoon the missions speaker will be Bill Tanner, the presi-

dent of the Home Mission Board. Home missions generally is done in cooperation with state conventions, so the efforts of the two are synonymous to some degree. The Home Mission Board endeavors are nationwide, however, and through our Cooperative Program gifts and Annie Armstrong offering we are helping to finance missions work that is going on in some of the most desperate places to be found on earth. And they are to be found within the boundaries of the United States.

Tanner, by the way, is a former Mississippi pastor, having once been pastor of First Church, Gulfport.

The closing speaker Wednesday noon for the convention will be Keith Parks, the president of the Foreign Mission Board. His is a responsibility

that covers the globe in missions witnessing. He represents missionaries who are witnessing in Africa and Europe and Asia and all over South America. He indeed is involved in an effort to "teach all nations," and we are participating in this through the Cooperative Program and the Lottie Moon Offering.

The other missions speaker will be Harold Bennett, the executive secretary-treasurer of the Southern Baptist Convention Executive Committee. He will speak Tuesday morning. The Executive Committee is the focal point through which all cooperative missions funds pass. Thus he is involved in missions endeavors all over the world in the same manner as Kelly, the Mississippi executive secretary-treasurer.

Truly the Mississippi Baptist Convention of 1982 will be a missions meeting, and well it should be. Missions is the only reason for organizing as Baptists outside the local church. The local church, of course, is a missions organization and the most important one. It is the beginning point of missions in all its aspects. The local churches then need to be involved in the continuation of their efforts as are to be found under consideration at the state convention.

The churches should seek to elect as messengers to the state convention every person who can attend the meeting up to the number of messengers the church is allowed.

Each church is allowed a minimum of two messengers with a limit of 10 based on membership.

Though the Baptist Diary marks the Mississippi Baptist Convention dates at Nov. 15-17, the MBC will actually meet Nov. 8-10. The place is as in recent years, First Baptist Church, Jackson.



\$93,344,356 in 81-82

## Cooperative Program receives 22 year record percentage jump

NASHVILLE, Tenn. (BP)—Southern Baptists responded to Bold Mission Thrust through their pocket-books in record fashion during the SBC's just-completed fiscal year. The Cooperative Program, the unified giving program through which the 36,000-plus affiliated churches support the worldwide missions, evangelism and educational efforts of the denomination, received \$93,344,356 from Oct. 1, 1981 through Sept. 30, 1982, an increase of 14.27 percent over fiscal 1980-81 and \$344,356 beyond budget requirements.

Established, old-line states, such as Texas, Kentucky, and Oklahoma, were leaders in dollar increase while newer state conventions, such as West Virginia and Alaska, were the percentage increase leaders.

"The commitment to fund the various programs of Bold Mission Thrust

is evident across the convention," Tim Hedquist, assistant to the treasurer and director of financial planning for the SBC executive committee, said. "This is the biggest percentage increase for the convention since 1950." The average will be divided among the 20 SBC national agencies on the same percentage the budget is divided, he said.

The numbers are impressive from any direction:

Ten states increased contributions by more than \$500,000 each—led by Texas' increase of more than \$3 million (\$17,300,466 from \$14,259,616). Florida increased by more than \$1 million (to \$6,456,862) while Kentucky, Georgia, Mississippi, Oklahoma, South Carolina, Tennessee, Alabama and Louisiana rounded out the "half million club."

Twenty-eight of the conventions in-

creased their contributions more than the estimated inflation of approximately 6 percent over the same 12 months. West Virginia led with an increase of 54.93 percent and Alaska was second at 33.73. Utah-Idaho was third (26.23), Kentucky was fourth (24.28) and Texas was fifth (21.32). Mississippi was 19th with 12.94 percent.

Despite rising unemployment and continued economic difficulties, 31 of the 34 conventions gave more through the Cooperative Program than the year before.

Puerto Rico, which is not a state convention and which did not contribute through the Cooperative Program last year, sent \$3,412 to the national programs.

### Healthy increase

Designated giving, primarily the Christmas offering for foreign missions and the Easter offering for home missions, showed a healthy increase of 12.65 percent. In fact, five states ranked in the top ten for percentage increase in both Cooperative Program and designated giving. Alaska, second in CP increase, was the leader in designated increase (37.74); West Virginia, the CP leader, was fourth in designated increase (22.97); Texas was fifth and seventh (14.62), Oklahoma was eighth (18.19) in CP and third in designated (29.39), and California was 10th (16.62) and sixth (14.67).

Designated gifts to the national level were: \$80,578,473—an increase of 12.65 percent over last fiscal year.

A. R. Fagan, executive director of the SBC Stewardship Commission, welcomed the response from across the 13.8-million-member denomination. "With Cooperative Program receipts increasing at a more rapid rate than they have in 32 years, and with the Consumer Price Index dropping, the financial possibility of Bold Mission Thrust becomes more feasible," he said.



### Perfect attendance

Oakland Church, Oakland, recently honored members of the Sunday School with perfect attendance records ranging from one year to 24 years. Standing at back is Milton Burns, Sunday School director. Back row, left to right, are Mrs. Powell Jones, one year; Mrs. Annette Ford, two years; J. D. Stovall, 24 years; and Mrs. Bell Caulder, three years. Front row, left to right, are Neal Sellers, eight years; Amy Donaldson, one year; Patton Ford, two years; Machella Caulder, three years; Mrs. Ruby Rowe, six years; and Mark Caulder, three years. Mrs. J. D. Stovall had 23 years but is not pictured. B. C. Sellers is pastor.

## Baylor archaeologists discover rare writings

By Nancy Barcus

WACO, Texas (BP)—A team of Baylor University archaeologists has discovered in modern Israel a rare message from 26 centuries ago.

Scrawled on fragments of broken pottery, the message is one of few ever recovered from the Iron Age—700 years before the birth of Christ.

Five pottery fragments unearthed in recent weeks during the first stages of an Iron Age fort excavation shed light on the days of the prophet Jeremiah, according to Bruce Cresson, director of Baylor's Institute of Archaeological Studies.

The Baylor group, assisted by an archaeologist from Tel Aviv University, performed the excavation under an agreement with the Israeli government.

"Hebrew scholars' eyes light up when we tell them of our find," Cresson said.

son said. The "ostraca," as the pottery fragments are called, are being studied closely to add to the little that is known about ancient Hebrew language and handwriting. They also confirm details of Old Testament culture, including such daily matters as food, supplies, and family names.

The first translation of the Hebrew inscription released to the public is of three Hebrew names ending with the word for "Yahweh," or God: Adonaiyahu, Zedekyahu and Shemaryahu.

Some of the ostraca probably contain warnings of the eventual destruction of these people, Cresson speculated. At the time the writings were made, people living in the fortress—today called Horvat Uza—were under threat of invasion from the Babylonians. They also feared their neighbors, the Edomites.

Although early Egyptian and Mesopotamian peoples left written records, fewer than 250 inscribed pottery fragments from the Hebrew Iron Age have ever been discovered—most of them in this area.

Writing on pottery fragments was the chief means of record keeping, for the flint-like desert stone was difficult to inscribe.

(Barcus is a news writer in the Baylor office of public relations.)

## Digest Bible object of curiosity

LOS ANGELES (EP)—The jokes have been building about the Reader's Digest plan to condense the Bible since the bold publishing project first was announced 3½ years ago.

The Scriptures with five commandments . . . church services at 20-minute intervals using the condensed Bible . . . mix it with holy water and it miraculously turns into the full version . . . use it in courtrooms and the bailiff asks, "Do you swear to tell the half-truth?"

When Reader's Digest publishes its 40 percent slimmer Scriptures, however, signs are that most church leaders and scholars will greet it with serious praise as a readable Bible faithful to the full contents.

Rather than facing growing controversy, the book is more the object of curiosity over what was kept and what was cut. Using the translation in the Revised Standard Version, editors pared the wordiness of ancient writing styles and eliminated unessential proper names and repetition.

Some cherished sections went untouched, such as the 23rd Psalm, Apostle Paul's words on love (1 Corinthians 13) and Jesus' Sermon on the Mount in the Gospel of Matthew.

### "Don't tamper"

Church people wary of the project had most frequently cited the warning of God's displeasure in Revelation 22:18-19 against anyone tampering with words in that book. Reader's Digest editors replied that the Revelation passage amounted to an ancient copyright notice by an author who simply wanted the substance preserved.

Ironically, Revelation 22:18-19 itself is missing from the Reader's Digest version—but not, editors say, to avoid embarrassment or controversy.

The Reader's Digest Bible contains all 66 books of the Protestant version. Some of the Bible's 66 books were substantially reduced, such as Exodus, 1 Chronicles, 2 Chronicles and Deuteronomy, each of which lost about seven out of every 10 words. But the New Testament gospels of Mark and Luke were reduced by only 15 percent and 25 percent.

Although none of Jesus' New Testament words are changed, 10 percent are deleted. Most of the new words that make up 5 percent of the condensed Bible appear in the service of transition.

The National Council of Churches will receive 4½ percent royalties on the present version of the \$16.95 Reader's Digest Bible because the New York-based council owns the copyright on the Revised Standard Version.

### Two churches related

MADISON, Wisc. (EP)—Lutherans and Episcopalians will celebrate the new relationship between the denominations in a eucharistic service Sunday, Jan. 16, at the National Cathedral in Washington, D.C.

Bishops of the four church bodies involved announced plans for the service, which will immediately precede the Week of Prayer for Christian Unity, at a joint news conference here.

## Summer Bible camp teaches

(Continued from page 1)

children to pack. "They are teaching you lies and myths," the colonel shouted. "Hurry and get out of here at once. Your meeting is illegal. We have orders to demolish the cabin."

Negut explained to the frightened children they should obey but he received permission from the soldiers to conduct a noon picnic before they left.

When children and teachers had gathered to eat they all stood to pray. By the time Negut had finished praying, according to the report, many of the militiamen were visibly moved. Negut invited them to eat with the children.

Instead of a refusal the men expressed regret at what they were doing explaining they were simply carrying out orders.

Another busload of children was stopped on the way to the camp and diverted to a nearby school house. When the expelled campers arrived all the children's names were taken with records of the incident placed in their school records. They were threatened with expulsion from school and told their parents would be fined or possibly fired from their jobs. Then they were sent home.

The government had problems destroying the camp. First a group of local townspeople was told to destroy the cabin. They refused. Next a group of gypsies was brought in. But they told authorities, "we're too afraid of the God of these people to meddle in their affairs." Finally a group from a distant region of the country was brought in and they eventually tore it down. The church at Oradea was fined the equivalent of \$1,000 for demolition charges and one of the camp teachers was fired from her job.

Three of the sponsoring pastors remain under investigation for "antigovernment activities with the school children."

Brooks, who said he'd been to the campsite during his trip to Romania, explained that Romania's status as a favored nation in trade with the United States is reviewed annually, and that human rights violations are considered in the discussions. He suggested that senators and congressmen be made aware of how Baptists feel about the incident.

(Rutledge writes for Texas Baptists.)

## News report in error, leaders of SBC say

NASHVILLE, Tenn. (BP)—A nationally-circulated news article, reporting the Southern Baptist Convention would co-sponsor a rally for Israeli Prime Minister Menachem Begin, is in error, SBC leaders say.

The report, circulated by United Press International, quoted Moral Majority leader Jerry Falwell as saying he had agreed to co-sponsor a rally Nov. 16, in Dallas, with the Southern Baptist Convention.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said the Convention is not involved in the rally, although individual Southern Baptist pastors or churches might be.

SBC President James T. Draper Jr., pastor of First Church, Euless, Tex., said he had been asked "months ago" to participate in a rally of support for Israel, but will not be in town on the scheduled date, so will not participate.

Draper said also he has some difficulties with a "rally," which he says "implies support . . . almost like support for him (Begin) personally. While I wish to extend friendship and prayers, I do not wish to indicate political support in any way."

"I would not object to a private meeting with him. A private meeting would imply concern, not support. A rally implies support and I can't do that," Draper added.

Daper said that "neither the president, nor the convention issued any invitation. Any rally would be on a personal, individual basis."

Nelson Keener, administrative assistant to Falwell, said the Virginia pastor "never implied to UPI that the SBC would co-sponsor the rally. He never assumed the SBC would be involved in the sponsorship as a convention."

He added Falwell was aware that the persons involved in the rally were "just a group of interested and concerned pastors . . ."

Paige Patterson, a spokesman for First Church, Dallas, said: "We are willing to have a rally at First Baptist Church, and to have Mr. Begin come if he wishes to accept the invitation to speak."

He said, however, that such a rally is "anything but absolutely certain at this point."

## CAC seminars cancelled

The Christian Action Commission Seminars listed in the Baptist Diary for October 29-30, November 5-6, November 19-20, and December 3-4 have been cancelled.

## Marion County's oldest will mark 170th year

Cedar Grove Baptist Church, probably the oldest Baptist church in Marion County, will celebrate its 170th anniversary with homecoming on Oct. 24. Sunday School will begin at 10:45 a.m. Lunch will be served on the grounds.

Cedar Grove was organized in early 1812 on the banks of Harper's Creek. The original building was of pine logs and had a mud chimney at one end. Benches were of hand-split logs. The present structure is a red brick colonial style building with a white steeple.

Arlene Smith, publicity chairman, and her committee, contacted all living former pastors and ministers of music, asking them to participate.

Mark Lowrey and Claude Henry Fortenberry, former pastors, will be guest speakers. Wayne Reid, the only former pastor who already had another commitment, agreed to send a recorded message to be played during the afternoon program. Two former music directors, Charles Lewis Polk and Dallas Rayborn, will be in charge of music for the day.

Cedar Grove has ordained one pastor, Ralph Cranford, and the current minister of music, Charles Robert Jones. Two former pastors, Charles Case and Wayne Reid, went to the foreign mission field. The present pastor, Charles Anglin, moved to Cedar Grove from New Orleans Seminary in April, 1980.

## "Free exercise" work is focus of Baptist Joint Committee

By Larry Chesser

WASHINGTON (BP)—A reaffirmation of the free exercise of religion rights guaranteed by the First Amendment highlighted a two-day meeting of the Baptist Joint Committee on Public Affairs executive committee.

In a unanimously-adopted statement, the Baptist Joint Committee underscored its "determination to safeguard the genuine free exercise rights of every U.S. citizen."

The statement further requested staff of the Washington, D.C.-based agency to "seek proper legislative and judicial avenues to protect and enhance the free exercise of religion of all citizens including that of elementary and secondary school children."

In other action the committee affirmed the Baptist Joint Committee's participation in the Brooks Hays Memorial Fund—an endowment set up to honor the late Baptist statesman and former congressman from Arkansas.

In addition to the BJCPA the Hays fund will be managed by representatives of Calvary Baptist Church, Washington, D.C.; Second Baptist Church, Little Rock, Ark.; the National Conference of Christians and Jews, Former Members of Congress Organization and the U.S. Capitol Historical Society. Interest from the fund will benefit these organizations and churches according to its chairman, Fred Schwengel, president of the Capitol Historical Society.

The BJCPA also agreed to focus on

an affirmation of Baptist identity and heritage during its biennial religious liberty conference scheduled Oct. 3-4, 1983.

BJCPA executive director James M. Dunn, in his report, said the agency's 1983-84 priorities will include a "back-to-Baptist-basics" emphasis on such Baptist themes as soul freedom, a reinforcement of the Baptist Press bureau in the nation's capital, an expansion of a Baptist network of citi-

zens concerned with public affairs issues, and continued resistance of governmental intrusion into religious affairs.

The committee also approved a working 1982-83 budget of \$431,916 for the agency which represents nine Baptist denominations in the U.S. and Canada, including Southern Baptists.

(Chesser writes for the Baptist Joint Committee.)

## Graham interpreter once followed Adolph Hitler

By Priscilla Smith

Reinhold Kerstan—an associate secretary of the Baptist World Alliance, with headquarters in Washington, D.C., has been chosen to serve as interpreter for Billy Graham during his preaching tour in East Germany.

Going to East Germany has a special meaning for Kerstan, who was born in Germany. He comments, "To think that I will be facing thousands of East Germans, not in fear, but rather as an interpreter of the best news people could hear, namely how to have peace with God, is almost mind-blowing."

As a youth, Kerstan was a member of the Hitler Youth Corps. His autobiography, *Blood And Honor*, published by D. C. Cook Publishing

Company, tells of his internal struggle during the war years, attempting to reconcile his Christian beliefs with the ideologies of the Third Reich. He has not returned to East Germany since 1947.

In 1961 Kerstan and his Swedish-born wife, Inger, emigrated to Canada where he served as pastor of the McDermot Avenue Baptist Church in Winnipeg. In 1968 he became Director of Communications of the North American Baptist Conference, Oakbrook Terrace, Ill., and editor of the Conference magazine, *Baptist Herald*.

The Baptist World Alliance, at its Fourteenth World Congress which met in Toronto, Canada, in 1980, asked Reinhold Kerstan to become BWA Associate Secretary for Communications and Study and Research.

After the Graham preaching tour, which will include many official receptions with government and religious leaders, Kerstan will visit Baptists in Poland while Graham, with other team members, will visit Czechoslovakia.

(Priscilla Smith is a senior journalism student at Howard University, Washington, DC, and is a journalism intern at the BWA.)

## Baptist TelNet tape tested on satellite

NASHVILLE, Tenn. (BP)—It was only a test, but the first videotape of potential Baptist TelNet programming was successfully transmitted by satellite Sept. 24 from the uplink of Westinghouse Group Productions in Pittsburgh.

The purposes of the test conducted on Westar 4 satellite were to evaluate equipment and to view the quality of tapes which could be transmitted to churches, according to TelNet Manager Joe Denney.

Denney said the 48-minute tape test for the Sunday School Board's satellite telecommunications network was "very good. With additional equipment we'll be able to further improve the quality of the picture that can be received in churches, associations and state conventions."

The tape test included excerpts of eight conferences on marriage and family life, deacon ministry, church training, Sunday School, student ministry and one worship service.

After viewing the transmission at WDOH-TV in Nashville, Sunday School Board President Grady Cothen

said he is encouraged by the progress in developing programming and technology.

To date, more than 100 conferences and seminar sessions have been videotaped at Ridgecrest (N.C.) conference center and at the spring Christian Life Commission seminar in Atlanta. Some will be edited into Baptist TelNet programs, Denney said.

Don Fearhelly, supervisor of the church programs and services telecommunications unit, said many Church Program Training Center seminars will be taped at the board this year and plans are under way to tape sessions at both Ridgecrest and Glorieta (N.M.) in the summer of 1983.

In other developments, Denney said construction is expected to begin early in 1983 on the Nashville uplink which will transmit TelNet programs to the board's transponder on the Spacenet 1 satellite.

Information about program subscription fees, and costs of satellite dishes and other receiving equipment to be marketed by the board will be available early in 1983, Denney said.

## Adams acting director of Americans United

The Baptist Record reported earlier that Melvin Adams had been named executive director of Americans United for Separation of Church and State. That information came from an article in the organization's magazine *Church and State*.

However, Adams is not the permanent director of the organization, according to magazine editor Joe Conn. Directors are searching for a permanent replacement for R. G. Puckett who resigned recently to become editor of the *Baptist Recorder*, Baptist paper of North Carolina. Adams, a retired executive with the Seventh Day Adventist Church, is actually only acting, or interim director.

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# Retiring pastor has focused on Bible reading, evangelism

By Anne Washburn McWilliams

After 38 years in one pastorate—his only pastorate—Henry J. Bennett has retired at Byram Baptist Church, Hinds-Madison Association. He and his wife have moved into a new brick house that he built himself on the five acres of commercial property he owns at Byram.

Bennett, 65, has read the Bible through 53 times, and said he hopes to read it through at least once for every year of his life, so retirement will give him a chance to "catch up." He said he plans to continue to serve where needed in preaching or in other ministries, and that he has lots of hobbies that will keep him busy. He raises pheasants, turkeys and Araucana chickens which lay five colors of eggs (blue, olive, pink, gold, green). A farmer before he became a preacher, he is a "born horticulturist," and plants a few trees, or apple seeds, every year. Definitely he won't travel, he said. He doesn't care for it, though once he visited the Holy Land and 13 other countries, returned home, and wrote a book, *Behind the Bible*.

September 26 was Bennett's last Sunday as pastor at Byram. That day 11 public decisions were recorded, five babies dedicated, and a baptismal service held. The church members celebrated Aug. 8 as Bennett Day; they gave plaques of appreciation to the pastor and his wife Ileta, plus a generous cash gift. This cash Bennett returned, to go to the Lottie Moon

Christian Offering. Also he set up a \$3,000 scholarship, the Bennett Benevolent Fund, to aid young persons (interested in entering missions) in going to college.

It was early fall of 1944 when Bennett accepted the pastorate of Byram Baptist Church, while he was a student at Mississippi College. "They had so few members, it was hard for them to get enough together to call me," he remembers. Since then, he said, they have averaged 91 additions, 35 baptisms, a year.

In 1956, Byram was one of the first SBC churches to have a Standard Nursery in Sunday School and was written up in the *Sunday School Builder*. In 1967, it was named "the largest village church in the SBC." Twelve preachers have gone out from there. Major building projects under Bennett's leadership have been a sanctuary, an annex, and four houses for staff members. Members of the congregation (originally Macedonia Church at Red Hill) were meeting at Old Byram in 1944. In 1947 they built a sanctuary on a 13-acre plot on Terry Road, paid for by the day it was dedicated.

Two major thrusts of the long pastorate have been Bible reading and evangelism. "We had 73 reading the Bible through last year," Bennett said, "and have a goal of 100 this year." Byram began a year before the SBC did, so theirs has been a four-year emphasis and includes its own original certificates of recognition. For read-

ers keeping records of chapters read, the church gets pamphlets from the American Bible Society.

"I went to school," the retiring pastor said—"got a Th.M. degree and studied Greek—but I have found that you learn about the Bible by reading it—not by studying about it." His mother gave him a new Bible when he was 15 and he promised her he would always read it regularly. He has kept his promise.

Teaching the Bible in Sunday School for 40 years, he has found the *Higley Sunday School Commentary* his favorite. As result of a testimony he wrote for the commentary, he gets a free volume every year for life.

Evangelism he has stressed, too, including lots of visitation. Somebody said water is scarce at Byram because "Brother Bennett used it all up baptizing so much." At one time he considered going into full-time evangelism, but he remembers, "I prayed about this and the Lord revealed to me that my evangelism work was here, where people would be coming in and going out. I used to think I'd like to be a college teacher. I had opportunities to serve in other pastorate. Once I surrendered to foreign missions, but the Lord said, 'No, I just wanted to know if you would be willing to go if I called you into it.' In the final analysis, here is where the Lord wanted me."

Bennett was born in Calhoun County; his three brothers and three sisters all became teachers. It was not until he was 22 that he was born again, he said. About that time, he got sick and thought he was going to die. Then during a revival meeting he "came under conviction" and committed his heart and his life to Christ. "Ever since, everything has been different."

He was ordained at the Rocky Mount Baptist Church in 1943. After graduation from MC, continuing as pastor at Byram, he commuted to New Orleans, 1947-51, to earn B.D. and Th.M. degrees. First Baptist Church, Jackson, especially the Lena Stephenson class, helped send him to college.

During the 60s he was moderator of the Hinds Baptist Association, served on the Hinds County Baptist Executive Committee, and as Hinds member of the Mississippi Baptist Convention Board.

His daughter, Nay Reed, is office secretary, department of student work, Mississippi Baptist Convention Board. His daughter, Rockie, lives in Memphis; his son, Bennie, in Atlanta; and son, Joel, at Crossgates near Brandon.

Byram Church called a new pastor Sept. 29—Kenneth Harrison from Corinth Baptist Church, Leake County. "Byram has a wonderful future," Bennett said. "1700 acres south of here will likely be developed. Today there are no subdivisions around Byram; the church is a community church, known for its unity. There have been no negative votes in any meeting, even in a committee meeting, that I know about, since 1972."

"People say to me, 'Now you are retired, you can do what you want to do'—but I've been doing just exactly what I wanted to do all these years."

## Radio-TV commission votes budget

FORT WORTH, Texas (BP)—Calling the ministry of the Radio and Television Commission "truly futuristic," SBC President James T. Draper Jr. outlined his views on religious broadcasting for the agency's trustees who met here to approve a record budget.

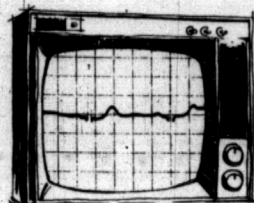
During the meeting, trustees unanimously adopted a base budget of \$5.5 million for fiscal 1982-83, which includes \$4.2 million from the Cooperative Program operating budget. A budget addendum of \$2.5 million in anticipated income will be used to develop TV programs and finance satellite transmission of the programs for the American Christian Television Systems (ACTS).

RTVC President Jimmy R. Allen told the trustees the additional income will come from commitments already made to the commission. The RTVC also is scheduled to receive 20 percent of the 1982 Cooperative Program advance budget, the money given to the Cooperative Program in excess of its operating budget.

Another action by the board clarified that ACTS is an independent entity. The RTVC trustees agreed to offer ACTS up to 12 hours of daily programming at no cost to ACTS.

They also approved changes in staff annuities to take effect in October 1983, eliminating a three-year waiting period for new employees to participate in the Annuity Board's retirement program.

A new committee authorized by the board will determine if the RTVC needs to establish policies for handling controversies. Trustees suggested the increased exposure of the ACTS network might necessitate such guidelines.



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Does your husband know how you feel? When he will not talk, how do you react? How will he know about your feeling lonely, neglected and put aside unless you tell him? Does he understand what his relation to the children is doing toward creating a negative attitude toward him?

Suppose you have tried confrontation, speaking the truth in love. Have you tried counseling? Would he be willing to go with you to a competent Christian counselor? Does your pastor know of your dilemma? Could he steer you both to someone who might help? Are you over-involved in church? Does he resent this? Are both of you so over-

Address inquiries to Intensive Care, the Baptist Record, Box 530, Jackson, MS 39205.

## New Sunday Schools top 1,000 five years running

NASHVILLE, Tenn. (BP)—The number of Southern Baptist Sunday Schools started in the year ending

## Court hears tax dispute

By Stan Hasty

WASHINGTON (BP)—Does a religious institution possess a constitutionally guaranteed right to discriminate on the basis of race and still keep its tax exemption or does the Internal Revenue Service possess legal authority over religious institutions to revoke or deny tax exemption for race discrimination?

Those are the questions the U.S. Supreme Court must weigh following oral arguments Oct. 12 in the long-awaited case of Bob Jones University and Goldsboro (N.C.) Christian Schools against the United States.

In what may be the most important church-state case of its current term, the high court heard prominent attorney William B. Ball argue that the Internal Revenue Service does not have authority under present tax law to decide that "federal public policy" demands denial or revocation of tax exemption to religious schools that practice racial bias.

By imposing such a regulation on religious institutions, Ball said, IRS on its own initiative fabricated a "super-law." Furthermore, he charged, to allow the IRS policy to stand would pose a threat to the freedom of all religious institutions.

William Bradford Reynolds, assistant attorney general in the civil rights division of the Justice Department, also attacked the IRS regulation, declaring that nothing in the legislative history of current tax laws shows that the powerful tax collecting agency was given such "broad, unfettered authority" based on its "notion" of federal public policy.

But veteran civil rights attorney William T. Coleman Jr. dismissed such claims, saying that no one who has read the history of civil rights laws can conclude that Congress did not intend to deny tax exemption to racially discriminatory institutions, religious or nonsectarian.

Asked by associate justice Sandra Day O'Connor if the IRS would have similar authority to revoke or deny tax exemption to a church whose membership policies excluded persons for racial reasons, Coleman said it would not.

Another justice, Lewis F. Powell Jr., asked if the IRS could likewise penalize educational institutions that admit only applicants of one sex. Coleman replied, "We didn't fight a civil war over sex discrimination."

That one statement may suggest the pivotal consideration facing the justices, all nine of whom heard oral arguments in the case. When their decision will be rendered can only be guessed, with many court observers believing it will not come until next spring. (Hasty writes for the Baptist Joint Committee.)

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## Plymat will address Commission workshop

William Plymat, executive director of the American Council on Alcohol Problems, will be the speaker Feb. 22 for the annual workshop of the Mississippi Baptist Christian Action Commission.

Plymat is a member of the Presidential Commission on Drunk Driving appointed by President Ronald Reagan to examine the problems of the drinking driver and make recommendations to the President and to Congress. Plymat has retired as president of Preferred Risk Mutual Insurance Co.

The workshop will be held at Alta Woods Church, Jackson, from 9 a.m. until 3:30 p.m. The theme will be, "Drunk Driving: What We ALL Can Do about It."

The workshop will focus on the problem of drunk driving as it exists and what can be done to address the issue in Mississippi and throughout the

United States. Two organizations will be proposed as a means of dealing with the issue. One is a mother's group called Mothers Against Drunk Driving (M.A.D.D.), and the other is a student group called Students Against Drunk Driving (S.A.D.D.).

Measures concerning alcohol that will be before the 1983 session of the Mississippi State Legislature will be discussed, and those who attend will receive suggestions as to how they will be able to influence such legislation.

The workshop will be designed to aid pastors, church staff members, associational leaders, and lay persons who are interested in the problem of drinking and driving. The cost will be \$2 and may be paid at the door.

Further information may be had by writing the Christian Action Commission, Box 530, Jackson, Miss., 39205.

## International students to meet at Camp Garaywa

The annual International Student Conference will take place Oct. 29-31 at Camp Garaywa in Clinton with Tommy Starks and Jerry Jones as program leaders.

Starks, is associate professor of Christian missions and world religions at New Orleans Seminary and Jones is manager of the student section of the Foreign Mission Board. Both have extensive experience in relating to persons of other cultures and religious persuasions.

Purpose of the conference is to provide a retreat setting for international students in Mississippi colleges and universities so they can spend time together and get an introduction to the basic workings of New Testament Christianity.

The conference is sponsored by the student work department of the Mississippi Baptist Convention Board.

Also in international student work, Mississippi Baptists on the coast will be hosting the 1982 Friendship International House, where international students spend Christmas holidays with American families.

This year's program, Dec. 18-Jan. 1, is being sponsored by Gulf Coast Baptist Student Union, Gulf Coast associational churches, and the Mississippi student work department.

Borrowed trouble is the one loan you can never repay.

If God shuts one door he opens another.

## Mississippi Baptist Activities

- |                            |   |
|----------------------------|---|
| 1982 Week of October 24-30 |   |
| Oct. 24                    | OCTOBER—COOPERATIVE PROGRAM MONTH (Stewardship Emphasis)                    |
| Oct. 25                    | Secretaries Conference; Main Street BC, Hattiesburg; 9 a.m. - 3 p.m. (CAPM) |
| Oct. 26                    | Secretaries Conference; FBC, Yazoo City; 9 a.m. - 3 p.m. (CAPM)             |
| Oct. 27                    | Secretaries Conference; FBC, Greenwood; 9 a.m. - 3 p.m. (CAPM)              |
| Oct. 28                    | Secretaries Conference; Temple Heights BC, Oxford; 9 a.m. - 3 p.m. (CAPM)   |



## Editorials

by don mcgregor

## Mississippi and the Sunday school board

Mississippi Baptists can and should be proud of the role native sons of our state have played in the history of the Sunday School Board. The latest of these is Grady Cothen, who will retire March 1, 1984, as president of the Sunday School Board.

A great deal has been said and written lately about what qualifications a person should have to be considered for the Sunday School Board post. Perhaps one of the qualifications should be that the person be a Mississippian, for the last three have had that distinction. Before Cothen was James L. Sullivan, and before him was T. L. Holcomb.

Mississippi influence on the affairs of the Sunday School Board began before the institution was ever established, for Mississippian J. B. Gambrell advised against its establishment. The founder, J. M. Frost, did not listen to Gambrell, however, and the Sunday School Board got under way.

Another Mississippian with a decided influence on the Sunday School Board was Arthur Flake, who was secretary of the Department of Sunday School Administration until his retirement in 1936. Flake was responsible for the recognition of Sunday School growth principles that have continued to be used since his day.

Flake actually was a native of LaGrange, Texas, but he began to make his mark in religious education while he was at First Baptist Church, Winona, Miss.

The latest one of these Mississippians to have a part in shaping the Sunday School Board, however, is Grady Cothen. He succeeded Sullivan in 1974. Now the time has come to find a successor for Cothen.

The presidency of this giant agency carries a tremendous responsibility. Thus it goes without saying that finding a person to fill the position will be a critical decision. Maybe it will be

another Mississippian. Maybe this is the time at which the chain of the presidents being Mississippians will be broken. Whoever it is, he faces monumental task. His influences will touch every Southern Baptist who is active in a local church to any degree at all.

Of course, thousands of Sunday School teachers are and will be using Sunday School Board literature, and their circle of influence will be immeasurable. Even those, however, who have only a tenuous connection with the ministry of any church will be affected, for at least they will listen to a preacher on those occasions of being on hand for a worship service. And that preacher will have been affected by the Sunday School Board.

John J. Bryan, a pathologist of Bluefield, W. Va., has been named chairman of the search committee to find a successor for Cothen. Surely we will hold the efforts of this man and his committee before the Lord in prayer. We will have individually failed them

if we do not.

The committee has invited any Southern Baptist who feels he has a worthwhile recommendation to make that recommendation known. The committee asks that each such recommendation be accompanied by a complete biographical sketch.

Qualifications, listed briefly in the Aug. 12 issue of the Baptist Record, include a suggested age range of 40 to 55 and "adequate formal education based on significant native intelligence." Also listed were "a man committed to the Word of God, the diversity and integrity of the churches, the doctrines expressed in 'The Baptist Faith and Message,' and a man 'in tune' with the total life of the denomination."

The selection of a president for the Sunday School Board is almost a time of being at a crossroad for Southern Baptists. Let's choose our new direction carefully.

## A Different Kind Of Gun Control

"DEATH AND LIFE ARE IN THE POWER OF THE TONGUE." -JAMES 3:1



## Faces And Places

By Anne Williams

## God's Music Man

God's Music Man. That's the way cartoonist Phil Card saw Edwin McNeely, professor of voice and ministry of music at Southwestern Baptist Seminary 40 years (1921-61). At 91, the music man spends his days at home now in Newton, Miss., sometimes watching a ball game on television, more often listening to music. "He can sit in that chair and sleep all day," his wife Addie said, "but if the music is on, he'll stay awake and listen."

"Music enlarges the mind and lifts the soul," was an observation of writer Gladys Taber. Surely then, through music, Dr. Mac has enlarged the mind and lifted the soul of many a person. He has led music in churches all over the nation, at clinics, camps, assemblies, and conventions—SBC and state.

For 24 years, while teaching in Fort Worth, Tex., he also was minister of music at Evans Avenue Baptist Church. After he retired, he said he "didn't want to stick around and be a has-been," so after a year in Sulphur, La., he moved to Newton. For five years he was minister of music at Calvary Church there, working with Cliff Estes, pastor. He continued leading music in revivals until he was 87.

A few weeks ago I went to his house for a visit, thinking I'd stay one hour, but stayed three. It was fun to talk with him and to get to know Addie better and to meet his daughter, Marilyn, who was there while her husband, James Dunn (executive director, Baptist Joint Committee on Public Affairs, Washington, D.C.) was in Kenya.

Six feet, two. Blue-green eyes and white hair. Dr. Mac is not as spry as he once was, but he can still laugh big. When he left Southwestern, one faculty member asked, "Who's going to keep the president straight now?" McNeely never minded speaking up to anybody—professor, student, or seminary president. Once, in the 20s, a seminary program was planned, including music. McNeely arranged the chairs; seminary president L. R. Scarborough rearranged them. Then when McNeely arrived later, he demanded, "All right, who moved these chairs?" and tall, darkhaired Scarborough "owned up." McNeely ordered, "You sit down over there! I had them the way I wanted them, and I'm going to change them back." And he



Edwin McNeely

did. "What committees did you serve on?" I asked.

"I never had time to be on committees. I was too busy working." However, I understand he was on the discipline committee, once or more. A former student recalled, "He always kept us from becoming too serious. You just couldn't get serious with him. His jokes broke up any hard feelings anybody may have had toward each other or toward him."

During a student body election, an argument began, and the business session almost came to a standstill. The chairman asked, "What do I do now?" Dr. Mac said, "Sit down and shut up." But the chairman continued, "The floor is open for nominations," and McNeely snapped, "Well, fall in it."

When a new library opened, faculty members were talking about what to do with the old check-out desk. Dr. Elliott, the librarian, was reminiscing, "Just think how many students have checked out books over it!" To that, McNeely replied, "I guess you could pin a cow's tail on it and make it a sacred cow."

Edwin McNeely was born in Gorman, Tex., April 26, 1891, the third son in a family of ten. His father, Franklin Pierce McNeely, a Baptist preacher, and his mother (Cleo Barkley McNeely) had moved from north Mississippi to Texas during their teen years. Later they moved from Texas to Oklahoma, where he was a missionary to the Choctaw Indians. (Continued next week)

Generally, we have agreed with statements recently made by Southern Baptist Convention President Jimmy Draper. He is seeking to get factions of Southern Baptists talking to each other, and we are in favor of that 100 percent.

We feel we cannot escape the responsibility, however, of questioning his concern for the state Baptist colleges and universities as he voiced that concern during his remarks last month before the meeting of the Southern Baptist Convention Executive Committee.

Two things seem to demand attention. The first is that Draper has determinedly shifted the theological spotlight away from the SBC seminaries and onto the several state convention colleges. One wonders why the shift after several years of am-

biguous challenges being laid at the feet of the seminaries.

Draper said the theological problem does not lie with the seminaries but with the colleges.

The second item demanding attention is why, if the spotlight is indeed to be placed on the colleges, was it done at a meeting of the SBC Executive Committee, which is powerless to deal with the states' colleges?

Draper's statement was that the attitude of the colleges is, "Send us your young people, and send us your money; but don't ask any questions."

Draper has been a trustee at Baylor University, so that is the institution he is most familiar with.

Yet there are testimonies of knowledgeable people which indicate that a search for problems at Baylor is ill-advised. Though he has not been asked

for his permission to use it, perhaps Chester Swor will not mind the quotation of some excerpts from an unsolicited letter he wrote the editor of the Baptist Record. He wrote, "I am just thrilled to tell you that, despite the vast growth of Baylor (more than 10,000 students), a wonderful spiritual atmosphere permeates the campus, led by a staff of three full-time persons with several graduate students as coordinators of various aspects of campus life. There are over 2,000 students in various committees and subcommittees, reaching out in enlistment, Bible study groups, and other spiritual ministries. I have never been more deeply moved by the quality of students in religious leadership there and by their compassion to reach the whole campus with the warm Christian spirit."

Swor, a Mississippian, continued,

"In short, I was as impressed of the spiritual tone of your Alma Mater in 1962 as I was in my first visit there in 1933. Next year will mark the 50th anniversary of my initial visit to Baylor."

It must be pointed out that Draper and Swor were not consciously taking opposite sides. Though Swor may have been aware of Draper's comments because they were made as president of the Southern Baptist Convention and at a public meeting, Draper is not aware of Swor's letter to the editor of the Baptist Record.

In light of Draper's statements, however, we felt that the impression of this Mississippian who has been visiting the Baylor campus for 49 years was one that was significant and should be interesting to all who would care to read it.

## Guest opinion . . .

## Stiffen drunk driving laws

By Ronald D. Sisk

(Editor's note: The following article was prepared by the Christian Life Commission on the nationwide drunk driving epidemic and current efforts to stop drunk drivers who cause death and destruction on the nation's streets and highways.)

Southern Baptist leaders are working with other church people, citizen's groups, legislators, and law enforcement officials in a massive nationwide restructuring of drunk driving laws.

The demands of these groups have resulted in many new laws which are expressly intended to deter drunk driving by making it increasingly painful for a person to be caught drunk while driving.

In an attempt to put the fear of the law into those who are tempted to drink and drive, the new statutes focus on three areas of concern: mandatory minimum sentences, the establishment of blood-alcohol content as sufficient proof of guilt, and the recording of drunk driving incidents on an individual's record to discourage repeat offenses.

A new Florida law, for example, requires first offenders to pay a minimum of \$250 plus 50 hours of community service and suspends the offender's driver's license for six months. A second offense within a three-year period calls for a mandatory 10-day jail term, a \$500 fine and a one-year license suspension.

A new California law mandates a minimum fine of \$375 along with a 90-day license suspension and a 48-hour jail term for a first offense conviction. The jail term may be waived in some cases by attending a traffic safety school.

Tennessee's tough new statute stipulates a sliding scale of jail terms and fines ranging from 48 hours and \$250 for a first offense to 120 days and \$5,000 for a third offense.

In states where penalties are severe, however, it has often been difficult to get a conviction. Drivers plea bargain for reduced charges and overloaded prosecutors and judges comply to keep court dockets from jamming up. As a result, an increasing number of states are making blood-alcohol content the standard of proof for drunkenness rather than just one indicator.

Entertainer Johnny Carson was arrested in Beverly Hills February 27 with a blood-alcohol content of .16 percent. California law considers a blood-alcohol content of .10 percent proof of drunkenness (three drinks in one hour for a 160 lb. person).

Maine has a similar standard but makes readings above .20 percent proof of a criminal rather than a civil offense. A first offender in Florida must go to jail for three days if his blood-alcohol content tops .15 percent.

Now when a person has a record of driving while drunk, it is increasingly difficult to erase that record.

Offenders in Missouri will no longer be able to be tried as first offenders

because of an inability to obtain records, as is true in many states.

The new Missouri provision, supported by Missouri Baptist leaders, establishes a centralized record keeping system for drunk driving offenses. All state and local convictions in which the defendant was represented by a lawyer are recorded.

Southern Baptists have played an active role in a number of states in the campaign for tougher drunk driving laws.

Billy E. McCormack, pastor of University City Baptist Church in Shreveport, La., is a member of the Governor's Task Force on drunk driving.

Retired Biblical Recorder editor Marse Grant is among the Baptists recently appointed to a similar panel in North Carolina.

Arkansas' Christian Life Council Director Bob Parker is helping to organize a citizen's lobby called MADD (Motorists Against Drunk Drivers) to push for new laws in that state's 1983 General Assembly.

State Baptist paper editors, state Christian Life Commission workers, and Baptists who are leaders in a number of state organizations dealing with alcohol education and action are

working for passage of laws under consideration in their respective legislatures.

D. L. Lowry, president of the Baptist General Convention of Texas, was among early leaders calling for a national solution to the drunk driving problem.

In spite of this heavy involvement by Baptists, resistance to such change is strong.

Kentucky, a traditional Southern Baptist stronghold with a Southern Baptist governor, a Southern Baptist lieutenant governor, and the strong support of the editor of the state Baptist paper, was unable to pass any new drunk driving laws this year.

Alabama, also a state well populated with Baptists, failed to raise the legal drinking age to 21, a measure which has reduced alcohol-related traffic fatalities by an average of 28 percent in 14 other states.

Nevertheless, strong penalties are beginning to deter drunk driving and Southern Baptists are continuing their fight to keep drunk drivers off the road.

Ronald D. Sisk is a staff member of the Southern Baptist Christian Life Commission.

## "Chosen" view not shared by Reagan

By Stan Hastey

WASHINGTON (BP)—President Reagan does not agree with the view of leaders of the religious right that the United States is a "chosen" nation in the sense that Israel was chosen as God's special people in Old Testament times.

That assessment of the President's view came from Edwin Meese III, counselor to the President, in a Sept. 14 working luncheon with 15 editors and writers from the religious press.

Asked to explain what Reagan meant in a Sept. 9 Kansas State University speech when he declared that America was "set apart" by God, Meese said the President was referring to his "sense of historical purpose" for the U.S., not to "theological perceptions per se."

When a reporter pointed out that leaders of the religious right, including Moral Majority founders and president Jerry Falwell, use such language to designate the U.S. as a successor people to Israel under a new covenant with God, Meese said Reagan does not share that view.

What the President means in such references, Meese went on, is that when a nation has been blessed, it has a "corresponding responsibility" to use its blessings for the common good. Thus, Meese explained, when Reagan refers to America as a nation "set

apart," he is referring to the "potential," "possibilities" and "mission" of the country rather than to a narrow nationalistic theology.

The editors and writers, meeting for the second time in recent weeks with Meese, heard the Cabinet-rank official declare that Reagan is committed to the so-called conservative "social issues" put on the back burner during the Administration's first year and a half in office because of the President's desire to focus on his economic program.

Such issues, Meese said, deal with "American values" and include abortion, prayer in public schools, tuition tax credits and crime.

(Hastey writes for the Baptist Joint Committee.)

When you go to buy use your eyes not your ears.—Czech Proverb.

Handsome is that handsome does.—Fielding—Tom Jones.

Tell me thy company and I will tell thee what thou art.—Cervantes—Don Quixote.

In this world a man must either be anvil, or hammer.—Longfellow—Hyperion.

## Letters to the Editor

## Hunting club for Christians

Editor:

Quality hunting areas, just like quality spiritual training, are becoming increasingly harder to find. A few weeks ago some men of our congregation were discussing the possibility of organizing a Christian hunting club along the Mississippi River and located in the middle of the state. We all agreed that each of us longed for a hunting club that provided a Christian atmosphere in which to take our family and one that would provide top quality hunting. The only way to accomplish this, due to the increase in land lease cost, is through the strength of Christian men across the state.

There are few concrete details, and a show of interest is needed before plans can be finalized.

Those interested could call us at First Baptist Church, Senatobia, 562-8503 and at home, 562-5209.

R. Clay Moore  
Minister of Music-Youth  
First Church  
Senatobia

## On firing pastors

Editor:

First, I would like to thank you for printing Dr. Allen Webb's letter in the Sept. 16 Record. It is very evident that Dr. Webb is sensitive to the problems that face a church and pastor when a pastor is fired. I have always felt that the director of missions should be a

pastor's pastor.

Surely, our directors of missions should have a pastor's heart and seek to help pastors out in times of trouble. When a church dismisses a pastor they destroy not only a minister's ministry, but his wife and children are hurt. So many times when a pastor is fired it is done in haste and without prayer.

I know of a pastor who had 15 years as a successful pastor and then after only three months on a new church field, was fired. He drove thousands of miles to college and the seminary to prepare himself to minister in a better way. His family had to do without so many years only to have their sole source of income stripped from them by a group of deacons who took it upon themselves to fire the pastor. If they had just taken a little more time and prayed it through, the the pastor would have never been fired.

The epidemic of firing pastors must be stopped. This is just another way Satan works to destroy lives and churches. There can be no real Bold Mission Thrust in an atmosphere such as this.

Don G. Nerren, pastor  
New Zion Church  
Braxton

## Help for the hungry

Editor:

Thank you for the attention you gave recently to World Hunger Day.

Many readers may wonder what they can personally do to alleviate

hunger. One answer is to write a letter.

Let me explain. Right now the U.S. Agency for International Development gives economic aid to foreign nations, but 75 percent of it goes to foreign government and business interests with the vain hope that some of it will trickle down to the starving. Soon the House and Senate will vote on the "Targeted Development Aid Amendment," which would require that at least 50 percent of this money be spent to directly aid people below the "absolute poverty line" established by the World Bank. In other words, less money would be spent on helping a business in Korea build an electronics lab and more money would go to help a village in Haiti dig a well.

This "50 percent provision" would redirect several hundred million dollars to the truly needy without increasing the U.S. budget at all. Compare that effect with the five million dollars Southern Baptists gave to World Hunger Relief last year. Please write your representatives and senators to encourage their support.

More information is available from the Christian citizens' lobby, Bread for the World, 6411 Chillum Place N.W., Washington, D.C. 20012.

Bob Rogers, pastor  
Union Church  
Roxie, MS.

The great hope of society is individual character.—Channing.

## The Baptist Record

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Tom Nicholas Associate Editor  
Anne Williams Editorial Associate

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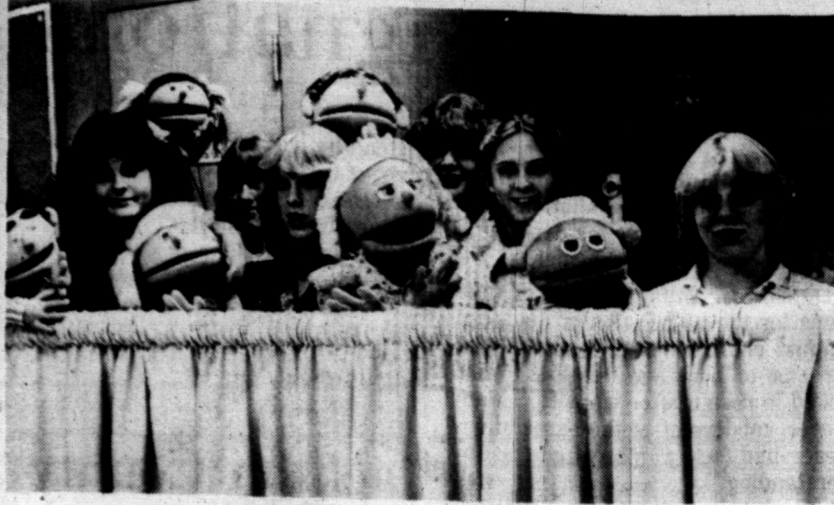
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## Just for the Record



THE ACTEENS OF CALVARY BAPTIST CHURCH, OAK GROVE COMMUNITY, HATTIESBURG, recently presented a puppet show for the patients in the Pediatrics Unit at Forrest General Hospital, Hattiesburg, as a mission action project. The girls participating in this Studiaet (Acteen's Individual Achievement Plan) effort, left to right, are: Tammy Norton, Karen McMahon, Sherry Downing, Arnetta Freeman, Crystal McMahon, and Tanya Osborn. These Acteens plan to go to Queen's Court at Garaywa in March, 1983. Mrs. Gail Benedict and Mrs. Frances Downing are Acteen leaders.

**Hillcrest Baptist Church, Laurel, Jones County,** set Oct. 3 as high attendance day in Sunday School. A goal was set for 40 in Sunday School, and 45 people were present. The pastor, Nonnie Jefcoat, reported, "We had 45 Bibles brought for a 100% mark." The Sunday School directors are Robert Anderson and Sammy Walters.

**Sunflower Church, Sunflower, honored Mrs. Imogene Thomas Sept. 19** on her 90th birthday in recognition of 57 years of service to the church. She was presented a plaque commemorating her 39 years as Cradle Roll director, from 1928 to 1967. Lunch was served at the church following the morning worship service.



### Bay Vista gets "new work" award

Bay Vista Baptist Church, Biloxi, has received a "New Work Certificate" from the Home Mission Board for establishing the Brodie Road Baptist Church. George Holifield, chairman of deacons of Bay Vista, right, accepted the award from Bobby Perry, director of missions, Gulf Coast Association. Clyde Little is pastor of the Bay Vista Church.



POPE CHURCH BEFORE AND AFTER—September 26 was dedication day at Pope Baptist Church. C. M. Jolly, Panola County director of missions, delivered a message on "Why Build a Church House?" The old building, top photo, has been completely renovated and bricked and 3,000 feet of space added. Mitchell Osborne, pastor, Oscar Newman, Building Committee chairman, Mrs. Mary Smith and Mrs. Isabelle Scoggins led in the building program. A local contractor, Morris Brothers, accepted the challenge of leveling floors, straightening walls and roof, and working along with many church members who gave hours of labor. The finished product: bottom photo. The church was organized around 110 years ago.



Members of Bovina Church, Vicksburg, held ground-breaking ceremonies Oct. 3 for a building project that will add more than 8,000 square feet of space to their church facilities. Included in the plans is a 5,225 square-foot sanctuary and 2,860 square-feet behind the sanctuary for church offices, pastor study, choir and robing rooms, a library and a prayer room, according to Carl S. Barnes, pastor. The addition is to be connected to the present church building by an area that is to include rooms for Sunday School and other Christian education activities and fellowship hall. Turning soil, from left, are Bill Raney, Barnes, Charles Hill, and Sheldon Ezell. Building committee members not pictured are Melvin Cox and Bill Vinzant.

**Thirty-Eighth Avenue Church, Hattiesburg,** ordained three men to the deacon ministry on Sept. 26: Jerry Todd, Doug Reyer, and David Allmon. The church voted to increase the number of deacons from 15 to 18 to strengthen the recent move into the Deacon Family Ministry Plan. G. Wiley Abel is pastor.

**First Church, Houka,** recognized their members who had perfect attendance for the Sunday School year 1981-1982. Those recognized were Kati Cappelman, 1 year; Tim Washington, 1 year; Christa Cappelman, 2 years; Karen Harmon, 3 years; Mendi Young, 1 year; Vicki McDonald, 1 year; Scott Cappelman, 3 years; Patrick Parks, 1 year; Ann Washington, 1 year; Dean Washington, 1 year; Bubba McClelland, 1 year; Pammie Pate, 2 years; Hilda Thompson, 1 year. Webb Cullums is the Sunday School director and Bruce Cappelman is pastor.

**The R.A.s of Calvary Church of Oak Grove, Lamar Association,** recently enjoyed a parent-son meeting and open house. The R.A.s also participated in a camp-out at Little Black Creek Water Park later in the week when they observed R.A. Round-Up week. Raymond McMahon is R.A. director, and Douglas Benedict is pastor.

**William D. Milam** was licensed to the gospel ministry by the Linn Baptist Church at Daddsville Sept. 26. He is available for supply and other pastoral activities, and can be contacted at 887-2283 in the daytime or at the Linn Baptist Church in the evenings (843-3890). The pastor at Linn is Sonny Redwine.

**New Zion Church, Braxton,** ordained John Sanders as deacon. He is married to the former Mary Brodges. They have four daughters.

**Jessie Hilton Coward, 67,** pastor of McCall Creek Baptist Church, Franklin County, died Oct. 11. A Baptist minister for 25 years, Coward was buried at Hollywood Cemetery in McComb.

He is survived by his wife, Ruby Coward; six brothers, and six sisters.

An associational "World Day of Prayer" will be observed Monday, Nov. 1, at First Church, Meridian, Lauderdale County. The program will begin at 1 p.m. and conclude with a luncheon. Reservations are \$3 per person and must be made by Friday, Oct. 22. Tickets will not be sold on the day of the program. A nursery will be provided. Contact Mrs. Deborah Scarbrough at First Church, Meridian.

**Mrs. Cleve Terry, Woman's Missionary Director** for 18 years at Heuck's Retreat Church in Lincoln Association, has been honored by the church for her service. The WMU president, Velma Terry, was in charge of the program, and the WMU organization presented the honoree a gold pin with the WMU emblem on it. Other gifts came from the youth organizations. Pastor Hubert Swindall spoke during the service. A reception followed.

### Revival Dates

**Larue, Jackson County:** Oct. 24-29; Kenny Goff, evangelist; Sunday, Oct. 24, dinner on the ground at noon; services nightly at 7 p.m.; Robert Day, pastor.

**Parkhill, Jackson:** Oct. 24-27; preaching, Sonny Adkins, evangelist; music to be led by Richard Sullivan, music director at Flowood Church; Sunday services at 11 a.m. and 7 p.m.; Monday-Wednesday at 7 p.m. nursery provided; James C. Edwards, pastor.

**Becker (Monroe):** Oct. 24-29; services at 7 p.m. daily; James C. Walker, missionary to Malawi, evangelist; Terry Myatt, Becker, music director. Mrs. Walker, a native of Mississippi, will attend the services on Sunday and Monday. George Henley, pastor.

### Revival Results

**Southside Church, Jackson:** Sept. 19-26; evangelist, Bill Penley; music evangelist, Lowell Leistner; 10 professions of faith; 8 by transfer of letter; Donald N. Bozeman, pastor.

### Catudio elected

**Robert Catudio** has been elected as Editor of *Highlights*, monthly publication of the European Baptist Convention (English-language), succeeding Richard Walker. A member of the Immanuel Baptist (English-language) Church in Wiesbaden, the new editor has been active in EBC activities since 1976. Catudio graduated from the University of San Francisco, and studied journalism for two years at Stanford University.

### Devotional

## Last words

By Larry Black  
Minister of music, FBC, Jackson

If you could plan your last words, what would they be? Some last words of some famous people were: Woodrow Wilson: "Edith, I am a broken old man." P. T. Barnum: "How were the receipts at Madison Square Garden today?"



Black

Jesus Christ our Lord knew full well what his last words would be. Theodore Dubois has written a great sacred cantata, "The Seven Last Words of Christ." These in fact were not his last in his earthly body. They were found in the Gospels and in Acts I following his resurrection.

One record of the last words of Jesus is found in Luke 24:44, 46-49 (TLB) "Then he said, 'When I was with you before, don't you remember my telling you that everything written about me by Moses and the prophets and in the Psalms must all come true?' And he said, 'Yes, it is written long ago that the Messiah must suffer and die and rise again from the dead on the third day; and that this message of salvation should be taken from Jerusalem to all the nations: There is forgiveness of sins for all who turn to me. You have seen these prophecies come true. And now I will send the Holy Spirit upon you, just as my Father promised. Don't begin telling others yet—stay here in the city until the Holy Spirit comes and fills you with power from heaven.'"

Knowing that these were his last words to his followers, we can know that Jesus' heart's desire was for us to "be witnesses of these things" (v. 48, KJV).

Let's consider these conclusions from these important last words by our Lord.

1. Not every person away from Christ knows how to be saved. Sometimes we in the "buckle of the Bible Belt" think that everyone is saved or knows how to be saved.

2. Do not underestimate your ability in bearing this witness. Verse 49 tells us that the Holy Spirit will give us power from heaven. So his spirit bears witness with our spirit. In a north Alabama revival a young man who had a speech impediment trusted Jesus. He could barely talk. Although he could not talk he would share a gospel tract, point toward heaven and then toward his heart. He brought more people to Christ than any other man in that community.

3. Consider the worth of one soul. All of my young life, my Dad was that one soul that Sam Jones continued to witness to. I'm so glad that young preacher, Sam Jones, did because at age 39, my Dad became a Christian and what a tremendous joy.

The words of a song say, "If I had it to do all over again, I'd serve Jesus every day of my life." While we still have that life, may we let our words count for him.

## Churches build Winston County Baptist Center

By Jerry Stevens  
Winston County director of missions

The Winston County Baptist churches and their memberships have built a new Winston County Baptist Center. The building is located at 1001 North Columbus Ave. at the corner of White Circle and North Columbus. It is a 40' x 40' building that houses the offices of director of missions Jerry W. Stevens, secretary Arlene Johnson, a conference room, work room, media room, and other facilities.

The new building was constructed by the churches giving to a "Fair

Share" plan whereby the resident members of Winston County Baptist associational churches were asked to give an appropriate share to the building fund. Groundbreaking ceremonies were held on Apr. 4, 1982, and the director of missions moved into the building on Aug. 25.

The Baptist Center will provide a place for Baptists in Winston County to conduct their business, their committee meetings, and house a small room where worship can be conducted and prayers offered. It is the intent of the Baptists that this building should strengthen their work together as they strive to serve the Lord Jesus Christ.

The director of missions does much counseling to pastors, as well as to lay people.

The building is not yet quite completed, because money has run out. But with the help of the churches, it is expected that the building can be completely furnished and equipped in the near future. When the center has been completed, an appropriate dedication service will be planned.

## Missionary news

**R. T. and Frances Buckley,** missionaries to Bangladesh, have completed furlough and returned to the field (address: P. O. Box 99, Ramna, Dacca 2, Bangladesh). He is a native of Piquette, Miss. She was born in Gibson, Miss.

**Mrs. Betty Burtis,** missionary, has transferred from Argentina to El Paso Baptist Publications (address: Box 4255, El Paso, Texas 79914). The former Betty Allen, she was born in Shattuck, Okla., but spent much of her childhood in Lubbock, Texas. Her husband, J. Robert Burtis of Madisonville, Texas, died in May 1982. They were appointed by the Foreign Mission Board in 1967.

**Patricia and Glenn Bien,** missionaries to Bangladesh, have arrived on the field for language study (address: Box 99, Ramna, Dacca 2, Bangladesh). He was born in Memphis, and considers Independence, Miss., his hometown. She is from Coldwater.

**Donald and Rose McCain,** missionaries to Portugal, may be addressed at Celula, Lote 5, Predio D. 1-E, 2795 LINDA-A-VELHA, PORTUGAL. He was born in Greenville, Miss. She is from Eupora.

**Shirley Gross,** missionary journeyman to Japan, has arrived on the field to begin her two-year term of service as an elementary teacher (address: Kawadaira 2-20-30, Sendai 980, Japan). She considers Tupelo, Miss., her hometown. Before she was employed by the Foreign Mission Board in July 1982, she was director of a child care program at First Baptist Church, Tupelo.

**Dorothy Latham,** missionary to Brazil since 1959, resigned from missionary service Aug. 31. She served as a social worker in Manaus, Brazil. A native of Mississippi, she was born in Rosedale and grew up in Forkville. She may be addressed at Box 16, Forkville, Miss. 39076.

**Mr. and Mrs. Paul D. Lee Jr.,** missionaries to Spain, may be addressed at Mandri 13, atico, Barcelona (22) Spain. They are natives of Mississippi. He is from Starkville and she is the former Brenda Haggard of Louisville. They were appointed by the Foreign Mission Board in 1975.

**Benny Buckley** has resigned as pastor of Harmony Baptist Church, Winston County.

**Auzie Sullivan** has resigned as pastor of Shiloh Church, Winston County, to enter retirement. He will be available for pulpit supply. (The church is working on a new pastorage.)

**Skene Church, Bolivar County,** has called Chuck McMinn as minister of music. He goes from the Benton Church. He is a student at Delta State University.

**William Shaw** has resigned as minister of music at Yale Street Church, Cleveland. He has moved to Houston, Tex., where he will be employed as a teacher.

**David Caudill** has accepted the call of Immanuel Church, Cleveland, to be minister of music. He is a native of Memphis and is on the faculty of Delta State University as professor of music.

**Mrs. Laura Powell** has joined the staff of Immanuel Church, Cleveland, as pianist. She is a native of Cleveland.

**Richard White** has resigned as pastor of First Church, Runkelstown to return to full time evangelism. He is available for revivals, Bible studies, and pulpit supply and can be reached at Rt. 2, Box 318, Hattiesburg, Miss. 39401, phone 583-8283.

**Kay Davis** of Waynesboro has accepted the position of director of youth and children's activities at First Church, Booneville. She is a 1982 graduate of Blue Mountain College with a degree in church related vocations, majoring in Bible and minoring in religious education and recreation.

**Southside Church, Greenville,** has called Earl Ezell as pastor. He was pastor at Meadowood Church, Amory. His first Sunday was Oct. 3.

Ezell, his wife, Zenobia, and their daughter, Gwenda, were honored with a "pounding" Oct. 6 and a reception Oct. 10.

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## Chaplain Boyd retires after 33 years in Navy

George Truett Boyd, chaplain (Captain), United States Navy, recently retired from active duty after 33 years of service to the Navy.



Boyd is a veteran of World War II, he began his career by enlisting in the Navy in 1944 and served in the Pacific on a motor torpedo boat. After the war he resumed his studies at Mississippi College, Clinton, and received the bachelor of arts degree.

He was ordained by Prentiss Baptist Church in 1947, and was graduated from Southern Seminary, Louisville, Ky., in 1951 with the master of divinity degree. He then returned to the Navy as a chaplain.

In the course of his career, Boyd received the Meritorious Service Medal, the American Theatre Medal, the Asiatic Pacific Campaign Medal, the European Navy Occupation Medal, the National Defense Medal, the World War II Victory Medal, the Philippine Liberation Medal and upon his retirement was awarded the Legion of Merit. He also held the signal honor reserved for the most senior and respected chaplain on active duty, that of Grey Shepherd of the Chaplain Corps.

The retirement ceremony was held

at David Adams Memorial Chapel, Naval Station, Norfolk, where Boyd was the senior chaplain.

Boyd is the son of Mrs. J. O. Boyd and the late Mr. Boyd of Prentiss. He is married to the former Mary Kathryn Parker of Prentiss; and they have two daughters, Mary Kahl of Jackson and Kathryn Cronauer of Virginia Beach, Va.

## Truck driver earns credits for seminary

Roger O'Neal Mize of Southaven has earned the Certificate of Merit from the Seminary Extension Independent Study Institute. The certificate was presented on October 17 at Colonial Hills Baptist Church of Southaven by the pastor, Tommy Vinson.

Mize is a member of Colonial Hills church. He is employed by Quality Stamps as a truck driver. Mize completed a series of ten courses in earning the Certificate of Merit.

The Independent Study Institute is the correspondence arm of the Seminary Extension Department, operated by the six Southern Baptist seminaries through a jointly sponsored Seminary External Education Division.



## Acteens recognition

Julie Roberts, center, was crowned queen and queen with scepter during an Acteens recognition service at Ellistown Church, Blue Springs. Angelia Humphreys, right, and Christi Herod, left, are working on steps to achieve recognition as queens. Acteens leader is Mrs. Glenda Cox. During the recognition service badges were given to 16 G.A.s. Mrs. Sherry Moore and Mrs. Jane Roberts are G.A. leaders. Seven R.A.s participated in the service.



James and Ewilda Fancher join Landrum Leavell as the Trenzor student aid fund is established.

## New fund to aid students at New Orleans Seminary

A \$10,000 trust fund has been established with New Orleans Seminary in the name of Odie and Lizzie Kate Trenzor for student aid, according to Landrum P. Leavell, president. The fund was established by the daughters and sons-in-law of the Trenzors.

Ewilda Trenzor Fancher, the wife of James P. Fancher, pastor, First Church, Coffeeville, Miss., is a 1952 graduate of the New Orleans Seminary with a master of religious education degree. Mary Lee Trenzor Askew, the wife of D. Curtis Askew, professor, Wayland Baptist University's Honolulu campus, also earned an MRE degree from New Orleans in

1946. Mrs. Askew serves as chairman of the Bible department at the Hawaii Baptist Academy. Curtis Askew earned the master of theology degree from NOBS in 1946. James Fancher attended New Orleans Seminary for 2½ years before moving to Golden Gate Seminary for the last semester, from which institution he received the bachelor of divinity degree in 1953.

Representing the family, the Fanchers made formal presentation of the gift to Leavell following the chapel service. The Askews and the Fanchers desire that the money be used to assist students in special need of support for preparation in their training for ministry.

## Hurricane repeats Mexico hit, Baptists speed aid to victims

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board released \$30,000 Sept. 30 to aid victims of Hurricane Paul, which hit the west coast of Mexico almost a year after Hurricane Lidia left 50,000 area residents homeless.

Hurricane Paul hit Los Mochis before dawn Sept. 30 with winds up to 112 miles per hour and heavy rains. Many homes were destroyed and power and water lines knocked out. Several Baptist churches were damaged and one pastor's home destroyed.

Southern Baptist representative Mike Hull, who coordinated Southern Baptist relief efforts with Mexico Baptists in the wake of Lidia, will again coordinate relief efforts. Half of the \$30,000 is for food and half is to provide temporary shelter and begin home reconstruction.

The nearby Baptist camp, which had to be rebuilt after Lidia, was again

heavily damaged, said Timothy T. Brendle, consultant for community development for the Foreign Mission Board.

Texas Baptist Men have been put on alert to respond to the disaster and a volunteer team recruited by California Baptist Men to help with Lidia repairs was to leave for Los Mochis Oct. 9. Two volunteer teams from California and Arizona went to Los Mochis earlier in the year to help with hurricane reconstruction.

Hull reported a new openness to Baptist work in the Los Mochis area following earlier relief efforts. In the first three months after Lidia 300 people professed faith in Christ and attendance at local Baptist churches nearly doubled.

A man is ridiculous not so much for what he is, as for pretending to be what he is not.

## Bible Book

## Confidence that overcomes

By Gene Henderson, pastor  
Fairview, Columbus  
II Cor. 4:1-5:10

Paul persevered in his ministry despite many obstacles. How was he able to keep going? In II Cor. 4:1-5:10 Paul explained his ministry to the Corinthians as one of suffering service. He twice stated "we do not lose heart" (4:1, 16). Paul's confidence was related to his God-given ministry.

### I. A ministry focused on Christ (4:1-6)

Paul had great confidence because he knew his ministry focused on Christ and not on himself. Christ provided the method (4:2) and the message (4:3-6) of Paul's ministry. At some definite time Paul made the decision not to resort to human resources to further the gospel. He renounced shameful methods which employed craftiness and compromising (watering down) the Word of God. He chose instead by open, bold proclamation of the gospel (truth) to present his message and ministry.

Paul preached Christ Jesus as Lord. His message was hidden (veiled) to many because Satan (God of this age) blinded them to the truth. Because the light had shone in the apostle's heart, Paul willingly became a bond servant for Christ to preach the gospel.

### II. A ministry forwarded by the grace of God (4:7-15)

A great contrast existed between the message and the messenger. Paul described his ministry or message as a "treasure," but himself an "earthen vessel." He knew that the power of the ministry came from God and not from man.

Paul used four illustrations from his own experience to demonstrate the weakness of the vessel but the power in the gospel ministry. "We are pressed in every way (stress, anguish), but not without a means of escape from the pressure; being at a loss, but not lost out; being pursued (by his enemies), but not forsaken (by God); knocked down, but not knocked out" (4:8-9). Compare the list of Paul's experiences in II Cor. 11:23-33.

A fifth illustration used in 4:10 is the contrast of dying and living. Jesus' total life was an act of giving; the cross was the climax of that giving. Paul was giving himself in a similar manner. The quality of life that characterized Jesus in his suffering ministry was likewise experienced by the apostle. Paul was constantly pouring out his life in ministry (cf. II Tim. 4:6). He faced the prospect of death day by day. Yet, Paul experienced an inner resilience that came from Jesus and corresponded to the life experience of

Jesus (4:11). Through his suffering service the opportunity of everlasting life was communicated to the Corinthians.

The reference to Psalm 116:10 was scriptural evidence of God's ability and faithfulness to deliver (4:13). Therefore, even death did not threaten Paul. God had resurrected Jesus. He also would raise Paul and the Corinthians (4:14).

### III. A ministry founded on hope of eternity (4:16-5:10)

Paul affirmed again his confidence (4:16). His attention was focused on future hope. The present and future are contrasted in a series of images; outer man versus inner man, momentary light affliction versus eternal weight of glory, seen versus unseen, temporary versus eternal, tent versus house, and earthly versus heavenly (4:16-5:1). Each of the contrasting images assured Paul that the ultimate reality was worth the present sacrifice. Paul's vision of spiritual reality gave him a different set of values from most of his contemporaries.

Death is a part of the life process. Paul recognized that death was prelude to the fulfillment of Christian hope. He pictured earthly life and death in the image of a tent. A tent is a temporary dwelling. Paul longed to have a permanent dwelling. Paul believed that a resurrection body prepared by God awaited him. If Paul's "thorn in the flesh" was some physical malady, the prospect of a flawless body probably quickened his desire. As long as he continued in earthly life (tent), Paul knew he could not experience the fulfillment of life pledged to him and experienced in part by the present indwelling Spirit (5:4-5).

God had given Paul a ministry to perform. Therefore, Paul's ambition was to please the Lord by fulfilling that ministry. Paul had mixed emotions about dying (cf. Phil. 1:20-26). He wanted to go to the Lord, but he was concerned about the spiritual progress of his converts.

Jesus said even a cup of cold water given in his name would not go unrewarded (Mt. 10:42). Paul was confident that when he gave an account to God that all of his present suffering and sacrifice would be rewarded adequately. Just as a man must die, he also is accountable to God for the stewardship of life (cf. Heb. 9:27). Paul was motivated by the hope of eternity.

No one can misquote silence.

Silence is the best command of language.

## Ethnic work rift causes resignations

By Adon Taft

MIAMI (BP)—Two top officials in the Miami Baptist Association have resigned in a rift over the denomination's work with ethnic groups.

Dottson L. Mills, director of missions for the association of Southern Baptist churches, and John Pistone, director of language missions, were asked to resign after what Ron Mensinger, moderator of the association, described as a "strong misunderstanding."

"There was a difference in personalities and in their view of missions," said Mensinger, pastor of the Sierra-Norwood Baptist Church.

"It was much more than a difference in philosophy or personality clash, although it certainly was that," Mills said.

He was picked for his post nearly four years ago because of his 21 years of experience as a missionary in Costa Rica, Argentina and the Caribbean Islands; his knowledge of Spanish, French and Portuguese, and his familiarity with Miami (where he grew up and was ordained).

Pistone, a native of Argentina who speaks Portuguese and Spanish, sees the issue as one of attitude. He said he and others felt Mills "wanted the ethnics to be subjugated to the Anglos" in the association which includes 38 Spanish-language congregations, seven French-speaking ones, two Jamaican, two Indian, one Chinese, and one Russian among the 116 congregations. The Miami Baptist Association has more than 50,000 members.

Mills was reluctant to discuss the situation which he described as "very unfortunate" but indicated he felt there was a separatist movement among the Spanish-speaking members of the association.

Luis Rasco, a Cuban who is president of the Spanish-speaking Pastors' Conference, denied there is a separatist movement.

Pistone has rejected an offer by the Home Mission Board to be relocated.

In a church where everybody sat toward the rear, a stranger walked in and took a front seat. After the service, the minister greeted the stranger and asked why he sat up front.

"I'm a bus driver," he replied, "and I came to learn how you succeed in getting people to move to the back."

## Life and work

## Proclaim liberty

By Charles S. Davis  
associate professor of Bible, MC  
Leviticus 25

One of the reasons that Leviticus is one of the least-studied books in the Bible is that it is a "time-conditioned statement of timeless truth." In other words, the eternal principles which are to be found there are often hidden among rules, regulations, and customs which were temporary. Our task as teachers and students of God's Word is to distinguish between the permanent and the passing; for whereas some things change with each new generation, the eternal principles of God are always valid.

This lesson from Leviticus 25 focuses on four passages:

### I. Seventh year: Sabbath year (25:1-2)

Many colleges and universities give their professors a leave of absence approximately every seven years. This "sabbatical year" is more than just a "year of rest" (the literal meaning of the term). It is a time for a teacher to renew and refresh his knowledge in his chosen field.

God's plan for a sabbath year for the land served both religious and practical purposes. (1) Basic to the whole idea of a sabbath year is the recognition that the land really belongs to God; it was to be left uncultivated in the seventh year as a token of this divine ownership. (2) Another motive for this practice was to provide food for Israel's poor (see Exodus 23:10-11). The poor, who had no land of their own, would receive some benefit from the land which God had given to all his people. (3) Although it is not explicitly stated, the Israelites undoubtedly must have recognized the agricultural advantage of letting the ground "rest" for a year to alleviate the exhaustion of the soil.

### II. Seven times seven years: The Jubilee Year (25:8-12)

The Year of Jubilee derived its name from the heralding of the year with a blast upon a "ram's horn" (the Hebrew word is yobel). This year occurred every 49 years, making a sabbath of sabbaths, and in it all property had to be restored to its original owner. This restoration was a practical confession that the land really belonged to God; the Israelites were just "passing guests" upon it who were allowed to make use of it by God's grace.

During that year, also, Hebrew masters must free their Hebrew slaves (v. 10). This practice reminded the Hebrews that they had been slaves in Egypt who were freed by God's grace. As in the sabbath year, the Israelites could not sow or harvest crops. Thus,

they were to proclaim liberty of persons from slavery; proclaim liberty to regain one's family property; and proclaim liberty to the land from having to grow crops for one year.

III. Stewardship of the land (25:23-24) All of Leviticus 25 describes the blessings, problems, and duties related to the ownership of private property. However, these particular verses deal with the most basic issue of all. The reason that the Hebrews must not permanently dispose of the family land was that it was not actually theirs to sell. The land belonged to God; he only gave it to them to use. Here, as elsewhere in the Scriptures, the basis of responsible stewardship is God's ownership of all things.

### IV. Slaves and servants (25:39-43)

These laws did not approve enslavement of one Hebrew to another. However, if slavery became unavoidable, then an Israelite was not to be treated as a full slave (bondservant); he was to be treated like a hired servant who was paid wages. The reason for this law, according to verse 42, is that the Hebrews had been slaves in Egypt until God redeemed them. They then became "slaves" to God and belonged to him. The Hebrews had no right to sell as slaves those who already belonged to God.

The beautiful paradox which the Scriptures proclaim is that we are most free when we give ourselves as slaves to a new master, the Lord Jesus Christ. If we are his servants, then we are stewards, not owners, of every good thing which God in his grace provides for our use. We all need to be reminded that "every good gift and every perfect gift is from above, and cometh down from the Father" (James 1:17).

## Romanian occupy

IASI, Romania (EP)—More than 300 Baptists are in a standoff with Romanian authorities here, conducting a round-the-clock vigil in the Baptist Church of Iasi sanctuary in an attempt to prevent the demolition of the church building.

The more than 300 Baptists, distrustful of the city officials who they say previously misled them and lied to them, gathered in the sanctuary September 9 and refused to leave until they received assurances that the structure will not be dismantled, according to East/West News Service.

City officials evidently handed down the orders to destroy the edifice because of minor building code violations.

By David McCubbin, associate  
pastor, First, Meridian  
I John 3:1-10

In 1:5 we read that "God is light and in him is no darkness at all." Light is the opposite of darkness. If we equate all that is bad, sinful, evil with darkness then the character of God is light in contrast with darkness. There is no evil, sin or bad in God. Another way to express the character of God is to say that he is righteous. Those with a keener sense of discernment that I have might discuss at length a distinction between God as light and God as righteous but I see the two as essentially saying the same thing about the nature of God.

John sees himself, fellow apostles, and his readers who hold to the truth as having a special relationship to this righteous God. They are the children of God. He has used the term children several times before to express something of his own loving concern for his readers. This time (3:1-2) it is different, God's love has begotten for them a new status. They are the children of God.

Just because we say we are children of God doesn't make it so. "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth" (1:6). The evidence that we are truly the children of God is found in the way we live. If we are children of a righteous God then we will bear a resemblance—we will do right (2:29).

The false teachers based their so called relation to God on a special knowledge and not on what Jesus the Christ had done for men. With their special knowledge they had the best of both worlds or so they thought. They could sin as they pleased and yet claim to be in right relation to God. They pooh-poohed the other Christians as being inferior. John said, "The reason why the world does not know us is that it did not know him" (3:1). I think in the use of "world" here, John was thinking not exclusively but especially of these false teachers. His use of "know" must certainly have rankled them. They prided themselves on their knowledge and John wrote that they didn't know (recognize) God's children because they didn't know God.

It is normal for children to grow. It was said of Jesus, the growing boy, he increased in wisdom, stature and in favor with God and man (Luke 2:52). Who among men could have foreseen what lay in store for the lad of Nazareth. "Beloved, we are God's children now; it does not yet appear what we shall be..." (3:2a). There's

Instead he will continue the development of his own evangelistic association. He also operates a consumers cooperative in Miami.

Mills indicated he is considering other associational missionary posts in Florida.

(Adon Taft is religion writer for the Miami Herald.)

## Jackson County elects four new workers

Jackson County Baptist Association has announced the election of four new workers in its program of activities: Mrs. Toshiko Pigford as director of a program of conversational English classes; Charles Boudreaux, Jr., associate BSU director for the Jackson County campus of the Gulf Coast Junior College district; Mrs. Christine Louk, director of a program designed to teach non-readers the basics of the English language; and Mrs. Mary Cole, coordinator of volunteers.

Mrs. Pigford, a Japanese-American will coordinate classes for internationalists who do not speak English. The classes meet each Wednesday at First Baptist Church, Pascagoula. Mrs. Pigford has had 12 years experience as a teacher in various fields and has had specialized training in the conversational English program. She and her husband Bill are members of the Wade Baptist Church.

Boudreaux, Ocean Springs native, is a graduate of Mississippi College, and is enrolled in a doctoral program at New Orleans Seminary. His student work will be part time. He and his family are members of the Woodhaven Baptist Church, Ocean Springs.

Mr. Louk will direct the classes in reading, which use the Laubach method of teaching. Sixteen teachers will help individuals, regardless of age. Mrs. Louk, a retired teacher, is a member of the Cambridge Baptist Church, Gautier.

Mrs. Cole will seek to enlist an adequate number of volunteers from the Baptist churches of Jackson County to meet various mission challenges as the needs arise. She was a school teacher who served also as a school principal, and is a member of the Cambridge Baptist Church, Gautier.

## In righteousness

much that we cannot know about the future. However, if we are God's children we ought to grow to be more like him with the passing of time. Christian hope (3:3) is not tinged with uncertainty. It is expectation based on God's promises. It is expectation centered on being with Jesus and becoming like him. John's idea is that God's children don't sit passively expecting to mysteriously become like him; rather they are actively struggling against sin and for the attainment of righteousness.

Growth in righteousness means that the problem of sin must be dealt with. John deals with it but he seems to contradict himself in 1:8, 10 and 3:4-10. In chapter 1 a Christian can and does sin and in chapter 3 a Christian does not sin. The most satisfactory explanation, for me at least, is that in chapter 1 he is talking about individual acts of sin and in chapter 3 he is talking about sin as a life-style. One's relationship with Christ changed his life-style—the style the devil controlled—for Christ came to destroy the works of the devil. However, there are instances of relapse or failures which can be erased only by confession and dependence on Jesus' substitutionary death (1:9, 2:1).

John used sharp contrasts because, in the situation he was addressing, there was a lot of fuzzy thinking leading to much confusion. He used light and darkness, the children of God and the children of the devil, the world passes away and God abides forever, love and hate, righteousness and unrighteousness, sin and no sin.

In a day of half-hearted commitments we feel very uncomfortable with such sharp distinctions. If we are to grow in righteousness we must see this growth as a definite "ought." We must be set against sin and depend on Jesus as our resource for this problem.

## Northwest BSU to give reception

The Baptist Student Union of Northwest Junior College, Senatobia, will hold a reception Saturday, Nov. 6, for all former BSU members at Northwest, pastors of the area, and parents and friends of BSU members. The reception will be held in Union 213 at 5 p.m. The Northwest-Gulf Coast football game will begin that night at 7:30.

Billy Bowie, BSU director at Northwest JC, said that the purpose of the reception is "to form a BSU alumni association for support of BSU and to provide a means of fellowship and contact to keep up-to-date on BSU happenings."